तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

Sri Krishna Kathamrita Bindu

Issue No. 132 *Fortnightly email mini-magazine from Gopal Jiu Publications*
21 July 2006 *Śrī Kāmikā Ekādaśī*, 10 *Śridhara*, 520 *Gaurābda* Circulation 1,751

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Srila Gauridas Pandit

Translation and purport to

Śrī Chaitanya-caritāmṛta ādi *11.26*

By His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

gaurīdāsa paṇḍita yāṅra premoddaṇḍa-bhakti
kṛṣṇa-premā dite, nite, dhare mahāśakti

Gauridas Pandit, the emblem of the most elevated devotional service in love of Godhead, had the greatest potency to receive and deliver such love.

PURPORT: Srila Bhaktisiddhanta Saraswati Thakur writes in his *Anubhāṣya*, "It is said that Gauridas Pandit was always patronized by King Krishnadas, the son of Harihoda. Gauridas Pandit lived in the village of Saligram, which is situated a few miles from the railway station Mudagacha, and later he came to reside in Ambika-kalna. It is stated in the *Gaura-ganoddeśa-dīpikā* (128) that formerly he was Subal, one of the cowherd boyfriends of Krishna and Balaram in Vrindavan. Gauridas Pandit was the younger brother of Suryadas Sarkhel, and with the permission of his elder brother he shifted his residence to the bank of the Ganges, living there in the town known as Ambika-kalna. Some of the names of the descendants of Gauridas Pandit are as follows: (1) Sri Nrsimha-chaitanya, (2) Krishnadas, (3) Vishnudas, (4) Bada Balaram Das, (5) Govinda, (6) Raghunath, (7) Badu Gangadas, (8) Auliya Gangaram, (9) Yadavacarya, (10) Hrdaya-chaitanya, (11) Chanda Haladara, (12) Mahesh Pandit, (13) Mukuta Ray, (14) Bhatuya Gangaram, (15) Auliya Chaitanya, (16) Kaliya Krishnadas, (17) Patuya Gopal, (18) Bada Jagannath, (19) Nityananda, (20) Bhavi, (21) Jagadish, (22) Raiya Krishnadas and (22 ½) Annapurna. The eldest son of Gauridas Pandit was known as big Balaram, and the youngest was known as Raghunath. The sons of Raghunath were Mahesa Pandit and Govinda. Gauridas Pandit's daughter was known as Annapurna.

"... In Ambika-kalna there is a temple constructed by the zamindar of Burdwan. In front of the temple there is a big tamarind tree, and it is said that Gauridas Pandit and Lord Chaitanya Mahaprabhu met underneath this tree. The place where the temple is situated is known as Ambika, and because it is in the area of Kalna, the village is known as Ambika-kalna. It is said that a copy of *Bhagavad-gītā* written by Sri Chaitanya Mahaprabhu still exists in this temple."

next column ☞

The Activities of Gauridas

Adapted from Srila Narahari Chakravarti's

Bhakti-ratnākara *7.320-388*

Who can describe the pastimes of the deities of Sri Sri Gaura Nitai to whom Pandit Gauridas offered his service? Gauridas was famous throughout the world because the

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Lord was bound by his love. Subal is most beautiful, and learned persons have sung his qualities. *Bhakti-rasāmṛta-sindhu* (3.3.46) says:

tanu-ruci-vijita-hiraṇyaṁ hari-dayitaṁ hāriṇaṁ harid-vasanam
subalaṁ kuvalaya-nayanaṁ naya-nandita-bāndhavaṁ vande

I worship Subal, who is very dear to Hari. His lustrous body outshines gold. He wears a celestial necklace and a yellow-colored dress. His eyes resemble blue lotuses and his behavior gives great joy to his friend Krishna.

Raghunath Das Goswami has described Subal in his *Stavāvalī* (text 22):

gāḍhānurāga-bharato virahasya bhītyā svapne'pi gokula-vidhor na jahāti hastam
yo rādhikā-praṇaya-nirjhara-sikta-cetā-staṁ prema-vihvala-tanuṁ subalaṁ namāmi

I bow down to Subal, who is the embodiment of ecstatic love. His deep love and affection is such that out of fear of separation he never leaves the hand of Gokulchandra Krishna, even in his dreams. His mind is always absorbed in the flow of Radha's ecstatic love.

Rupa Goswami writes in *Ujjvala-nilamaṇi* (2.14):

pratyāvartayati prasādya lalanāṁ krīḍā-kali-prasthitāṁ śayyāṁ kuñja-gṛhe karoty agha-bhidaḥ kandarpa-līlocitām
svinnaṁ bījayati priyā hṛdi parisrastāṅgam uccair amuṁ kva śrīmān adhikāritāṁ na subalaḥ sevā-vidhau vindati

Is there any service of Sri Krishna in which Subal has no right to enter? He was even able to bring back the lady who had quarreled with her lover and left him. He would prepare a suitable bed for Sri Krishna in his lovemaking pastimes in the *kuñjas*. He would fan the tired and perspiring Krishna as his Lord rested his head on the breasts of his beloved.

[After citing this above verse, Srila Narahari Chakravarti describes:]

śrī subala gaurīdāsa — vidita sarvatra
abhinna-caitanya nityānanda-priyapātra

It was well known that Gauridas was none other that Subal himself and that he was the favorite associate of Sri Krishna and Nityananda. (*Bhakti-ratnākara* 7.327)

This is confirmed by Srila Kavi Karnapur in his *Gaura-gaṇoddeśa-dīpika* (128): *subalo yāh priya-śreṣṭhaḥ sa gaurī-dāsa-paṇḍitaḥ* — Krishna's dearmost friend Subal appeared in Mahaprabhu's pastimes as Gauridas Pandit.

Suryadas Sarkhel was a scholar and a broad-minded person [Vasudha and Jahnava, the two wives of Lord Nityananda, were daughters of Suryadas Sarkhel.]. His brother was Gauridas Pandit. They lived at Shaligram, but after taking his elder brother's permission, Gauridas settled at Ambika by the side of the Ganga.

Gauridas always lived in seclusion. The Lord understood his mind very well. One day, Sri Chaitanya went to Ambika after crossing the Ganga from Shantipur. He told the Pandit, "I had gone to Shantipur and from there I went to the village Harinadi by boat. I crossed the Ganga by rowing the boat with an oar. This is the oar — take it — I am giving it to you. With this oar, mankind can cross the ocean of this material world." Saying this, the Lord embraced Gauridas Pandit. The Lord took the Pandit with him to Nadia and engaged him in wonderful activities.

Who can understand the plan of Sri Gaurachandra? He gave the Pandit a *Bhagavad-gītā* that he had written with his own hands. After some days, the Pandit returned to Ambika where he regularly read that *Gītā* given to him by the Lord. Simply seeing the handwriting of the Lord on the manuscripts of the *Gītā* gave the Pandit extreme pleasure. Fortunate visitors to Ambika can have *darśana* of that manuscript of the *Gītā* handwritten by Prabhu, and also the oar.

Who can describe the fame of the Pandit? Krishna Chaitanya and Nityananda were his life and soul. He was constantly absorbed in singing the glory of Nitai and Chaitanya and knew nothing but their lotus feet. Nitai-Chaitanya were most dear to him. Who can understand his total devotion?

The sight of the Lord gave him immense pleasure, and a moment of separation threw him in great sorrow. Understanding the mind of the Pandit, Lord Gaurahari once told him to bring a *neem* tree from Nabadwip and carve deities of Gaura and Nityananda. He assured Gauridas that he would find no trouble carving them and that all of his desires would be fulfilled. The Pandit was ecstatic with joy and carefully carved the wooden deities. He who made the deities was only a recipient of the Lord's grace. The deities were direct manifestations of the Lord and the persons who made them were merely instruments in the Lord's desire. Beholding the deities, Pandit Gauridas was overwhelmed with joy and could not restrain his tears.

Considering himself most fortunate, he made arrangements for the installation ceremony of

the deities and took help from some of his favorite companions. Following the prescribed rituals, he bathed and anointed the deities at an auspicious moment and then seated them on their throne. The devotees of the Lord were extremely happy to see the deities of Nitai and Chaitanya properly installed. The beauty of these two deities pleased the whole world, but true realization of their presence was reserved for the followers of Mahaprabhu. It was well known that Nitai and Chaitanya were bound by the love of Gauridas. The pastimes revealed by Nitai and Chaitanya at the house of Gauridas are also well known.

How can I describe the activities of Gauridas Pandit, who was always engaged in serving the two Lords? Out of love, Nitai and Chaitanya once smilingly told Gauridas, "Who can understand your activities when even you do not realize that you are always absorbed in love and devotion? O Subal, my friend, can you remember your first life? Can you remember the great fun we had when we took the cows to the bank of the Yamuna?" Saying this, the deities turned themselves into Krishna and Balaram with black and fair complexions. In that form they held a horn, flute, cane, peacock feathers, and ornaments. How beautiful they looked in the dress of cowherd boys! Beholding their beauty, Gauridas was overwhelmed with ecstatic joy. Only by the will of the Lord was he able to regain his consciousness and he stood staring steadily at the deities on the altar.

One day, Gauridas prepared food and requested the two Lords to eat. The Lords heard the sweet request of Gauridas, but without touching the food they remained silent. Seeing the attitude of his two Lords, Gauridas told them in mock anger, "If you are satisfied without food, then why do you force me to cook?"

The Lords gently replied, and it was then Gauridas' turn to keep quiet, "Gauridas, you can never be satisfied by preparing a small quantity of food. Your habit is to prepare different varieties of dishes in large quantities. When we request you not to cook like this you never listen. Your laborious efforts are painful to us. Remember, whatever can be prepared most easily will be most satisfying to us."

"I'll never do it again," said Gauridas. From now on I shall only offer you rice with boiled spinach."

This statement made the two Lords laugh, and then they began to eat the meal he had prepared. "You have made such tasty dishes that we are very satisfied," said Nitai and Chaitanya in praise of Gauridas' cooking. The sight of his deities eating brought unlimited pleasure to the eyes of Gauridas Pandit.

One day, Gauridas Pandit wanted to dress the two Lords with jewelry. Reading the mind of the Pandit, the two deities decorated themselves with different ornaments fitted with rare jewels. When he entered the temple, the Pandit saw that the deities on the throne were already decorated. Gauridas was overwhelmed with emotion, and when he regained his normal composure, he saw the deities dressed as usual. "I have never seen those kinds of ornaments before", thought Gauridas. "I wanted to decorate the body of my Lords, but I didn't know what type of ornaments to use. My ignorance has now been removed." As the Pandit was contemplating, the Lord said, "Ornaments made of flowers please me the most." The Pandit decorated Nitai and Chaitanya with flower ornaments. Long flower garlands, draped from the neck to the feet of the Lord, created unparallel beauty. For fun, the Pandit placed a mirror in front of the Lords. The devotional activities of Gauridas Pandit became famous, but I have described them only in brief.

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The Glories of Gauridas

The Poet Dina Hina Krishnadas

It is not possible to identify the author of this song with much certainty, as many Gaudiya Vaishnava poets have gone by the name Krishnadas. This song appears in two of the oldest and most widely accepted Bengali songbooks, Sri Jagadbandhu Bhadra's Gaura-pada-taraṅgiṇī *and Sri Gokulananda Sen's* Pada-kalpa-taru. *In both books the song is credited to "Dina Hina Krishnadas". In his* A History of Brajabuli Literature, *Sukumar Sen describes a number of authors who used the name Krishnadas, but he only lists one who referred to himself as Dina Hina Krishnadas. This Dina Hina Krishnadas lived in the early 18th century and is assumed to have been a disciple of Srila Viswanath Chakravarti Thakur.*

(sung in bhāṭiyāri rāga)

śrī-vṛndāvana nāma ratna cintāmaṇi-dhāma
tāhe hari balarāma pāśa
subala-candra nāma chila ebe gaurīdāsa haila
ambikā-nagare yāra vāsa

He who was known as Subal Chandra and who resided with Lord Hari and Balaram in the jewel-like wish-fulfilling abode known as Sri Vrindavan is now staying in the town of Ambika as Gauridas.

nitāi caitanya yāra sevā kaila aṅgīkāra
cāri mūrte bhojana karilā
pūrave subala janu vaśa kaila rāma kānu
parateka ekhāne rahilā

Nitai and Chaitanya have accepted his service. In four forms they eat his offerings. Gauridas controls them just as Subal previously controlled Rama and Kanu.

nitāi caitanya vine āra kichu nāhi jāne
ke kahibe premera baḍāi
sākṣāte rākhila ghare hena ki karite pāre
nitāi caitanya dui bhāi

He doesn't know anything except Nitai and Chaitanya. Who can describe the greatness of his ecstatic love? He directly kept the two brothers in his house. What could they do?

preme lampha jhampa yāra pulakita huhuṅkāra
kṣaṇeke rodana kṣaṇe hāsa
tāra pāda-padma-reṇu bhūṣaṇa kariyā tanu
kahe dīna hīna kṛṣṇadāsa

That person who is leaping and jumping in ecstatic love, whose hairs are standing on end, who loudly roars in ecstasy, who cries one moment and then laughs the next — Krishnadas, the lowest of the low, makes the dust of the lotus feet of such a person the ornament on his body. ❀

— Translated from Jagadbandhu Bhadra's *Gaura-pada-taraṅgiṇī*. Sri Gauranga Press. Calcutta. 1931. Bengali.

Fragrant Nectar

Śrīmad Bhāgavatam *10.89.20*

ity etan muni-tanayāsya-padma-gandha
pīyūṣaṁ bhava-bhaya-bhit parasya puṁsaḥ
su-ślokaṁ śravaṇa-puṭaiḥ pibaty abhīkṣṇam
pāntho 'dhva-bhramaṇa-pariśramaṁ jahāti

[Sri Suta Goswami said]: Thus did this fragrant nectar [of the *Bhāgavatam*] flow from the lotus mouth of Sukadev Goswami, the son of the sage Vyasadev. This wonderful glorification of the Supreme Person destroys all fear of material existence. A traveler who constantly drinks this nectar through his ear-holes will forget the fatigue brought on by wandering along the paths of worldly life. ❀

— *Śrīmad Bhāgavatam*. English translation and commentary by the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada. Bhaktivedanta Book Trust. Los Angeles. 1985.

Sri Krishna Kathamrita Bindu

A free bi-monthly service provided by:
Gopal Jiu Publications
c/o Sri Krishna Balarama Mandir
National Highway No. 5, IRC Village
Bhubaneswar, Orissa, India, 751015
Phone: (0674) 2553250, 2557026
Email: katha@gopaljiu.org
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Gopal Jiu Publications is a branch of the International Society for Krishna Consciousness, Founder-Acharya His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

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